1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

361 166 gards the Choroti, he, on Karsten's authority, mentions the interesting fact that these Indians sometimes are compelled to make a change of dwelling-site only on account of the appearance of excessive swarms of noxious insects (principally locusts).[1]

484 ●464 It is only in later times that the Choroti to any greater extent have come in to work on white men's sugar plantations. These plantations are mostly situated in Argentine territory, and therefore the Indians often have to make journeys of several weeks, in going to, or returning from, their place of work. Such Indians as go to the plantations only work for a few months for the whites, and then return to their own locations, there to spend the rest of the year in the wilds of the Chaco. Whilst at the plantations, they live in Indian villages they build for themselves, and in many ways carry on their primitive life.

166 I will also mention two other reasons for migration; now, however, only seldom obtaining among the Choroti, viz., fear of other Indian tribes and of reprisals for misdeeds committed against the whites. Concerning the latter cause for migration, I have already mentioned that a part of the Choroti tribe disappeared into the interior of the Chaco, after having in some way transgressed against white people who had settled in their country.

439 The Choroti Indians also engage in trading, and their chief article of barter is dried fish. In the Pilcomayo they are able to catch more fish than are required for their own consumption, and they therefore dry the surplus and take it to other parts, inhabited by Chiriguano and Chané, where fish is less plentiful. These latter Indians buy the fish by giving in exchange maize, red colouring-stuff (for face-painting) and other articles. Nowadays the Choroti also obtain iron, clothing, and other wares, by trading with the whites at the sugar plantations.

The snail-shell spangles that have been described in the foregoing are an important article of trade in the Chaco. The Choroti, according to their own stating, obtain spangles — separate, as well as strung into ready-made necklaces — from tribes living in the eastern Chaco. On Rio Parapiti Nordenskiöld has seen spangles of this kind among the Tapiete Indians, who told him they had got them by barter from the Ashluslay, and the latter that they, in their turn, had obtained them

[1] Nusselin (1), p. 35.

Choroti SK6
Mataco SI7
Güisnais

Ci 301 302 171 /321 cont./

Doubtless through being very close to the Toba, they pierce their ear lobes, in which they put pieces of wood, and they also stain their faces.

Ci 648 [464]

In the expeditions to the Paraguay they have never shown themselves to be hostile to the whites and soldiers; rather they have lent important services and it was they who saved the life of Señor Touvar and his companions when they became separated from the expedition. Therefore the reduction of these Indians to civilized life would be very profitable.

Güisnáis

M 131 101

These Indians occupy the western bank of the Pilcomayo facing the Choroti Indians and southwest of the region occupied by the Mataco. The geographic degree of their territory, with a very slight difference, is the same as that of the Choroti, since they are separated from the latter only by the river bed.

M 101 181 241 231 197

They are a division of the Mataco; they speak the latter's language with very little difference; their customs are nearly identical and their number quite small. They are of a peaceful nature like the Choroti, and like them, they plant gourds and other vegetables. They also devote themselves to the raising of domestic animals, such as cows, horses, sheep, goats, and chickens.

M 167 177 464 224

Even the Güisnáis frequently come out for jobs in the Argentine Republic, from where they also bring back weapons, in order to use them particularly in the woods, killing birds, wild boars, deer, and other quadrupeds.

M 174 771 776 [756]

They have more religious ideas than other tribes, and it seems that their great-grandparents might have belonged to some former Argentine mission, because, more than others, they recognize a true divinity. /322/ Nonetheless in their great ignorance they confuse ideas, and in great fear they recognize in sorcerers a power that they do not have.